A Private Psalter, OR MANUAL OF DEVOTION.

Compoſed by a *Miniſter*, under the Apprehenſion of the *STONE*.

Which may ſerve alſo for all *Chriſtians*, with the Omiſſion of any ſuch *Petition*, which is peculiar, or not ſuitable; and the Addition of Others, as are ſuitable to every Ones proper Condition.

by John Humphreys

JAM. v. xiii.

Is any among you Afflicted, let him Pray.

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THE EPISTLE.

READER,

WHoſoever thou art, I adviſe thee, to uſe thy own Words ordinarily in thy Private Prayers to God, who regards not thy Language, though it may affect thee; becauſe Words are the Expreſſions of the Heart, and it is fit that they ſhould Follow, and not Lead our Affections: Nevertheleſs, in regard that Some of God's Children are not indeed able to Go Alone, and muſt be Led by the Sleeves; and Some

are quite of Another Judgment, *to wit, for* Compoſed *Prayer altogether, and againſt all Other; I do humbly give way, that this Private Compoſure reſpecting* My Self, *and not fitted for, or comprehenſive of, the Needs of* All, *may yet* Become (*if it will be ſo*) *or be* Made *to become of Uſe to* Others.

There is this Benefit I would propoſe by an Exerciſe of this Nature; not only to keep the Holy Fire *alive in the Heart, and maintain our* Religion *in breath: but it is a Preſcription of the Apoſtle, for the* Afflicted. *Whatſoever the thing is ordinarily that troubles Folk's Minds, the Sting of it lies moſtly in the Opinion. If we could get our Thoughts off from it, and the Melancholly were removed, the* Malady *were Cured.*

There

There is nothing therefore in the World but Diverſion, *that does, or can ordinarily help us: And there is no* Diverſion *under the* Sun *like to this, for a Man or Woman to turn into* God *three or four times every Day, and ſpeak with him in Prayer. If a Man leaves himſelf at Random, his Indiſpoſition will prevail upon him: but to maintain a conſtant, ſet, fixed Exerciſe, ſuch or the like as* This, *will, I am perſwaded, in a competent time, produce a good Effect. Either the Party's* Sin, *or* Trouble, *will drive out the* Exerciſe, *or the* Exerciſe *will drive out his* Sin, *and evaporate his* Sorrow.

Reader! *If thou haſt hitherto neglected Prayer* in Private, *and contenteſt thy ſelf with the* Service *of the* Church *only, or* Family, *then*

uſe This, *or ſet together ſuch Petitions in it, as beſt ſuits thy State, at leaſt until thou canſt do thy ſelf better. If thou doeſt Pray in Private, and uſeſt thy own Words or Methods, it is well; I would have thee go on: But thou may'ſt read this* Manual *alſo; for if thou findeſt only, that the laying on* New Fewel *will make thy* Devotion *more* Ardent, *thou wilt not repent thee of thy Labour.*

I muſt ſay further, If thou art one that readeſt Books, but needeſt none for the Exerciſe of thy Devotion; yet may'ſt thou read This, *as another* Practical Book *for thy Inſtruction and Edification. Thou wilt find ſome things in it, if thou beeſt a Miniſter, fit for thy further Study. Study well the* Middle Way, *that is to be ſought as to* Moſt Caſes, *in point*

point of Life, *and of* Comfort, *as well as of* Opinions; *and thou may'ſt pick out of it, though ſcarce,* Petitions *enough perhaps for* One Prayer, *yet* Matter (*in the* Evening Part *alone*) *for many* Sermons.

As for the Exerciſe *hereof by way of* Daily Devotion, *two things may be objected; the* One *is, That the Offices are* Too Long; *and the* Other, *That many* Petitions *ſeem* Peculiar *to the* Author.

To the One *of theſe, I anſwer. As a Man that* Walks *to* Get *him a* Heat, *if he go but a* Little Way, *is the* Colder; *but if he keep on a* Good Way, *he grows* Warm: *ſo is it in this matter of* Compoſed *Devotion. In our Private Prayers that are* Extemporate, *it is good ordinarily to obſerve when the Heart is*

in frame, or when we have a Motion there. Now, when God's *Spirit, as it were, beſpeaks a Prayer by his* Motions, *and we laying* Them together *make a Prayer thereof, we do ſet out* Warm, *and grow* Colder *after: But in a Prayer* Compoſed before-hand, *we come* Cool *to it, and muſt grow* Warm *by* Exerciſe; *and therefore it muſt not be* Too Short.

Neverthleſs, beſides the dividing the whole Compoſure *into Three Portions, for* Morning, Noon, *and* Night, *I have made Sections in the* Offices, *where any that pleaſe may break Off, according to their Occaſions. And this indeed is needful in regard to* Human Infirmity, *which when* Chriſt *himſelf had* Yet many things to ſay, *could not* Bear *any more, at one time.* *As*

As for the Interceſſion, *or that Part of the Prayer which is* For Others, *which I count neceſſary to be placed in the Book ſome-where, and fit to be uſed ſometimes; I do preſume, that few are like to uſe it* Every Day; *and for this Reaſon do I put it at* Noon, (*not but elſe Praying* For Others *is at all times alike ſeaſonable.*) *And foraſmuch as there is a* Thankſgiving *at large in the Firſt* Sheet *of the* Evening Office, *which makes* That *diſproportionably larger than the* Other; *I do give notice, That ſo much of it as is ſet between the* Two Hands in the Margent, (*which I put there only for Marks to this end*) *may be alſo omitted, unleſs when there is any ſignal Mercy or Benefit received from* God; *and then the Pious Soul will*

be

be ſo quickned to this Duty, *that he is not like to complain of the Length of it.*

I will yet add, If the laſt Section of the ſaid Evening Office *does diſreliſh any, becauſe it may ſeem rather* Inſtructive *than* Supplicatory, *I would have the* Reader *peruſe it well, and ponder it throughly; and then he may leave that alſo out of his* Daily Exerciſe, *if he pleaſe: but I will not leave it out of the* Book, *for any thing beſides that is in it.*

To the Other Objection *then, I ſay, That I apprehend every Perſon that prays this Prayer, able to ſee and feel which Petitions* Fit *his Caſe, and which* Not; *and when a Petition does* Not Fit *him, he may* Skip *it, and that will ſtill ſhorten the Work. If he uſe it for all that*

amongſt

amongſt the reſt, let him pray that Petition *for me; and if he does ſo, he does thereby make himſelf my* Friend, *as being one that* Prays for me; *and then do I alſo Pray for him upon that Account, and ſo maintain* Communion *with him in* Prayer. *I add, That if he does this knowingly and willingly, like a good Chriſtian, I bleſs him for it in the Name of the* Lord.

Thou art One perhaps not under the Apprehenſion of the Stone, *as I was; yet are abundance ſo; and thou may'ſt be under ſome other Miſery, in regard to the* Mind, Body, *or thy* Concernments, *wherein thou canſt ſee no hope of Redreſs, but from* God's *Help only; and then will the Expreſſions of this* Prayer *ſerve thee, as well as if thy Caſe were the* Same.

Same. *If thou art under* None, *expect yet to be in ſuch a Caſe before thou dyeſt; and that ſome* Petitions *conſequently, which ſuits* Not *thy Condition* Now, *may* Suit *it more than I deſire it ſhould,* Hereafter.

It is well, if after all, there be any Devout Perſons found but Conſtant *in the* Main, *though leaving out ſuch Petitions, or Parts of the Whole; and taking alſo as many Times in the Day, for the Performance,* as they will: *And if the* Exerciſe *for all that be too long for* One Day, *then let them yet make it* Penſum Bidui, *and take* Two Days *to go over it.*

Reader, *There is one Uſe however before intimated, thou may'ſt make of this* Compoſure, (*take it as it was in the Firſt Draught,* One Prayer,

Prayer, *without the* Partitions *and* Additaments *it received at the* Preſs) *and that is ſuch as thou makeſt of thy* Field, *or* Garden, *how* Rude *ſoever or* Untill'd. *Thou may'ſt take out of it* Here *and* There *ſuch Petitions, as ſuit thy* Heart, *and put them together for thy ſelf; as thou doeſt gather the* Flowers *up and down, as* Few, *or as* Many, *to make thy Handful* Big *or* Little, *as pleaſeth thee beſt: And the larger the* Prayer *were upon that account, it would but ſerve thy turn ſo much the better. Neither is the Prayer indeed ſo* Long, *as the Print* Great, *for the ſake of the Aged.*

To conclude, I muſt acknowledge, that I am One ſo conſcious of my great Deficiency in that more eminent Holineſs, *or* Gift, *which ſeems requiſite*

to

to any Man, who goes to preſcribe ſuch Office *or* Offices *of Devotion* For Others; *that though I may be One fit enough to draw a* Pourtraiture *of my* Own Spirit, *to leave in Paper for my* Friends, *and ſo write this* Manual, *I muſt crave pardon of all ingenuous Perſons, for my offering at any thing farther herein than ſo; who ſhould rather be ready to* Lift up my Hand, (*or lift it off*) ſaying, I will be no Healer; for in my Houſe is neither Bread nor Cloathing; make me not a Leader of the People.

The Author.

The

A Private Pſalter.

In the Morning.

I.

O Lord, Thou art my *God*, early will I ſeek *Thee*: I have laid me down and ſlept, and Thou haſt ſuſtained me. Bleſſed be thy Holy Name for all the Mercies, which all my

Life hitherto, thou hast shewn to me.

When I go to my Rest at Night, and when I awake in the Morning, Thou art still with me. Lift up therefore the Light of thy Countenance now upon me, and be my Guide all the Day.

Keep me from those Evils I am *Subject* to, and that Sin especially that does most *Beset* me, through *inward Corruption*, and *outward Temptation*.

Shew me the way wherein

in I ſhould walk all my Life long: and uphold thou my Goings in thy Paths, that my Foot-ſteps ſlide not.

Let thy Judgments teach me Righteouſneſs, and thy Mercies lead me to Repentance.

Thou ſeeſt the Frailty and Miſery that Man hath brought upon human Nature through Sin: O pitty me, O Lord, and ſpare me, according to the *Multitude of thy tender Mercies*, and the *Greatneſs of my Infirmities*.

Thou knowſt my frame, and remembreſt that I am but duſt.

Thou knoweſt that my Service will be imperfect, and that I ſhall ſin againſt thee; for upon theſe terms have I entred Covenant with Thee.

Thy Covenant, O *Lord*, is a Covenant of Forgiveneſs, the Contents of it is Grace; That thou wilt be my *God*, and be Merciful to my Unrighteouſneſs.

I am he that blotteth out thy Tranſgreſſion for my Names ſake,

ſake, and will not remember thy Sin: Thou art *He* indeed, O Lord, that haſt found out for thy Self a way to appeaſe thy Wrath toward faln Man, and given thy Son for the Redemption of the World.

O thou Redeemer of my Soul, how welcome are thy Thoughts to me? The Thoughts of my Redeemer ſhall lye next my Heart.

It was I that ſinned, and my Iniquities were laid on Thee. It was I that deſerved Death, and Thou dy-

eſt in my ſtead: It was I was the *Sheep* that went *a-ſtray*, and Thou wert the *Lamb* that wert *ſlain* for my Sin.

O Thou that art the great *Shepherd* of thy *Sheep*, it is thou wert alſo the *Lamb* that became a Sacrifice for thy People.

O Lamb of *God*, that takeſt away the Sins of the World, have Mercy upon thy Servant, ſeeing Thou, who wert *God's Lamb* to take away my Sin, art *my Shepheard*, who cameſt to

ſeek

ſeek and ſave me, that was loſt.

It is I have been the wandring Sheep, and I confeſs my Sin. I have ſinned, I have committed Iniquity, and done Evil in thy Sight. O what a Wilderneſs have I been in!

The Senſe of thy Goodneſs and Mercy to me, and ſuch poor Creatures as I, in what thy Son hath done for me, does move me; does melt me; and work thus kindly upon me. There is Mercy with thee, *O God*,

that thou may'st be feared.

If thou wert a *God* without Mercy, I should steell my self against Thee; and, if I could possible, never fear Thee. If Thou wouldst not forgive me, and I did believe so, I should not come near Thee, to pray to Thee, or seek Thee. I should harden my Heart, and sin on, and say, Who can tell what shall come after me?

But seeing, O *Lord*, thou art not such a *God* as the desperate Sinner is ready to make Thee, who frames

and

and faſhions Thee in his Thoughts, after the Similitude of his own *God* the Devil; and ſo hates and flies from Thee: but One that haſt named thy ſelf by that Name of a *God* hearing Prayer, Gracious, Merciful; that forgiveſt Iniquity, Tranſgreſſion and Sin; and of much Truth in thy Promiſes of Pardon to the Penitent, that turn to Thee; and to this end haſt given thy Son, that Thou may'ſt be reconciled to me, Behold, I repent in Duſt and Aſhes. I ac-

I acknowledg, O Lord, and bewail my manifold Sin and Wickedneſs; which I, through the Courſe of my Life, have moſt grievouſly committed againſt thy Divine Majeſty, in Thought, Word, and Deed. I am mightily aſhamed, I earneſtly repent, and am ſorry at my very Heart for theſe my Miſdoings: the Remembrance of them is greivous unto me, and the Burden intolerable. Have Mercy upon me, have Mercy upon me, moſt Mer-

ciful

ciful Father, for thy Son *Jeſus Chriſt* his ſake. Have Mercy upon me; for I turn to Thee with Compunction, Contrition and Confeſſion. O turn Thou me, and I ſhall be turned! Thou art the Lord my *God.*

I have ſinned, What ſhall I do unto Thee? I have ſinned, what wilt thou do unto me, O thou Preſerver of Men? This Thou ſhalt do unto me, Thou ſhalt receive me graciouſly, and forgive me; Thou ſhalt Love me freely, and heal me,

me; for this is to do like thy Self, when Thou dost thus to me: And what then shall I do to Thee? (O give me such effectual Grace, that I may do it!) I will leave my Sin, and Love Thee; For what else does the Lord my *God* require of me?

Thou hast Commanded me, O Lord, to love Thee; and is not this a wonderful Condescention, that Thou giveſt leave to such poor Creatures as we, to love Thee? Thou hast threat-

threatned me, if I do not love *Thee*; and is not this a grievous Puniſhment it ſelf, that I love *Thee* no more than I do love *Thee*? Thou haſt made it verily my Duty, and there is nothing in the whole World could make me more happy. O that I could love *Thee* with my whole Heart, with all my Strength, with all my Soul, as I ought to love *Thee*. That my Love to *Thee*, were as ſtrong as Death, even drawing out my Soul after *Thee*; from this

this World; from my Self. O how should my Heart bleed within me, that I feel no more Love-qualms for *Thee*! O that I was sick of Love, and that my Spirit could even expire, and die with love of my dear Redeemer the Lord *Jesus*!

But what is the Love of a Man unto my Lord, who is adored by Angels? My Devotions indeed may, but my Goodness cannot extend unto Heaven.

This is true, O Lord my God, I can do *Thee* no good

good by my Love of *Thee*, or Service to *Thee*: yet wilt Thou be loved by me, and ſerved by me: For Thou by my Love and Service canſt do good unto me; and I, for thy Sake, may do good unto others.

If I do ſo, though I cannot profit *Thee*, I pleaſe *Thee*; and if I go about to pleaſe *Thee*, this is to ſhew my Love to *Thee*; and *Thou* acceptеſt the ſame from me.

O that I may therefore keep thy Commandments.

That

That *Thou* wouldſt give me a Heart to keep *Them*. O that I might keep *Them*, and pleaſe *Thee*; for if I ſeek to pleaſe *Thee*, I love *Thee*. That I may keep *Them*, and my Soul ſhall live! That I may keep *Them*, and that Life ſhall be bleſſed! O that I may keep *Them*, and *Thou* ſhalt bleſs me, with all the Bleſſings that are needful for me in this World, and with Eternal in the World to come.

Bleſ-

II.

BLeſſed art *Thou*, O Lord, teach me thy Statutes.

That I may know, and acknowledge *Thee*, to be the only true *God*, and my *God*; and may worſhip and glorify *Thee* accordingly.

That I may receive, and keep, & keep pure and entire all ſuch Religious Service and Ordinances, as *Thou* haſt appointed in thy Word.

That I may not uſe thy

Name, Titles, Attributes, Words, or Works, but with a Reverence that is due to thy Sacred Majesty in Heaven.

That I may keep holy to *Thee* that One Day in Seven (now the *Lords-Day*) which *Thou* hast appointed to be a *Sabbath* to thy Self.

That I may preserve the Honour, and perform the Duty belonging to every One in their several Places and Relations, whether Superiours, Inferiours, or Equals.

That

That I may not be wanting in the Uſe of all Lawful Endeavours, to maintain my own Life, and the Lives of others.

That I may preſerve my own, and my Neighbours Chaſtity, with all becoming Modeſty, both of Speech and Behaviour.

That I may be careful of my own, and Neighbours Good Name, promoting Truth between Man and Man, eſpecially in Witneſs-bearing.

That I may not at all

Deſire, at leaſt ſo far as to come to a Conſent of Will, or entertain with an abiding Delectation, any thing contrary hereunto in my *Heart*; which, if it were done, were evil in the *Action*.

Thou haſt commanded me to keep thy Precepts diligently: O that my Ways were directed to keep thy Teſtimonies.

Then ſhall *I* not be aſhamed, when *I* have reſpect to all thy Commandments.

O that *I* may never ſet up

That I may not be wanting in the Uſe of all Lawful Endeavours, to maintain my own Life, and the Lives of others.

That I may preſerve my own, and my Neighbour's Chaſtity, with all becoming Modeſty, both of Speech and Behaviour.

That I may be ready to farther the *Wealth* of my *Neighbour*, and not ſeek my *Own*, with wrong to *Others*.

That I may be careful of my own, and Neighbour's Good Name, promoting

Truth between Man and Man, especially in Witness-bearing.

That I may not at all *Desire*, at least so far as to come to a Consent of Will, or entertain with an abiding Delectation, any thing contrary hereunto in my *Heart*; which, if it were done, were evil in the *Action*.

Thou hast commanded me to keep thy Precepts diligently: O that my Ways were directed to keep thy Testimonies.

O that I may never set up

up any thing in my Heart above *Thee*, while *I* live; and that *I* may be ready to do to all Men no otherwiſe, than *I* would have them do to my ſelf!

O Lord, what a Life is here to be wiſhed! To love *Thee* above all, To have a full Contentment with my own Condition, and A Right and Charitable Frame of Spirit to all the World.

O thou that haſt ſhewed me what is Good, give me now thy Holy Spirit, to

write theſe thy Laws in my Heart, by planting a Diſpoſition *within* me, anſwerable to thy Law *without*; which is the Infuſion of a Principle of Spiritual Life into my Soul: Without which Principle, and Operation of *His*, both in preventing and aſſiſting us in all we do, there is no *Light* in our *dark Hearts*, and no *Life* in our *dead Duties*.

For as Thou haſt given us thy Son, O Lord, and ſet him forth to be a Propitiation through Faith in his

his Blood, for the Remiſſion of Sin; ſo doſt Thou ſend us his Spirit, to work that Faith in us, and Repentance unto Life, which *Thou* haſt made the Condition of our Intereſt in, or Application of his Purchaſe.

O holy, heavenly and gracious Spirit of Life and Love, Illuminate Thou my *Underſtanding*, that *I* may *Know* the things that belong unto my Peace; and Rectify *Thou* my *Will*, that *I* may *Do* the things that are

neceſſary to my Salvation.

That *I* may do the Will of thy *Precept*, and ſubmit to the Will of thy *Providence*: ſetting my ſelf to the *One* with Chearfulneſs, and ſuffering the *Other* with Meekneſs and Patience. For what, *Shall I receive Good at the Hand of God, and ſhall I not receive Evil?*

It is thy pleaſure, O Lord, to afflict thy Children many times, as well as others, both becauſe Love and Hatred muſt not be known

known by outward things, and alſo becauſe thy Chaſtiſements are good for them. By theſe we know what Sin is. Then ſhould we ſay, This is Sin, when thy Hand is moſt heavy on us for Sin; and thy Corrections ſhould drive us to our Books.

O let thy Hand whenſoever it is laid upon me in any Trouble, either of Mind or Body, have ſuch an effect; To lead me to thy Word for my Relief. Unleſs thy Law had been my Delight,

Delight, I had periſhed in my Affliction. Turn Thou to me, O Lord, and have Mercy upon me; for I am deſolate and afflicted. The Troubles of my Soul are enlarged; O bring me out of my Diſtreſſes! Look upon my Affliction, and my Pain, and forgive all my Sins. Hide not thy Face from me; Put not thy Servant away in Anger; Thou haſt been my Help; Leave me not, neither forſake me, O thou *God* of my Salvation!

Thou

III.

THou knoweſt, Heavenly Father, how aſhamed and ſenſible I am of my Weakneſs, who neither in Mind or Body (*God* help me) am able to bear but very little: And what a deal of thy Grace muſt Thou give me, if Thou layeſt upon me any Affliction that is very heavy? If Thou wilt give me Reſolution, Courage, Patience, and ſo much Grace as is ſuffi-

ſufficient for me, lay on me what Thou pleaſeſt; it ſhall but be an Exerciſe to me: But if my Strength and Grace be no more than I have already, Forbear, O Lord, I beſeech Thee; for I am not capable to glorify Thee as I ought to do, and as Others would do, under a Diſpenſation ſo ſevere to me.

As Thou art Good, and haſt not yet let any Temptation befal me, but what is common to Man; and art alſo Faithful, in whom I may

I may truſt, that with the temptation *Thou* wilt make a way for me to eſcape, that I may be able to bear it: Look down upon me with Commiſeration of my Frailty; and either increaſe *Thou* my Ability in proportion to my Suffering, or leſſen *Thou* my Suffering to the Degree of my Ability: that thy *Correction* of me may be in *meaſure* toward me, both in regard of thy *Gentleneſs*, and my *Imbecility.*

Thou art compared, O Lord,

Lord, by my Saviour, to an *Husbandman*: Deal *Thou* with me according to thy Goodneſs, and remember, I pray Thee, that this is one piece of Diſcretion, which Thou haſt taught him: *That the Fitches are not threſhed with a threſhing Inſtrument, neither is a Cart-wheel turned upon the Cummin; but the Fitches are beaten out with a Staff, and the Cummin with a Rod.*

O lay not thy *Hand* upon me, when thy *Word*, or a *Warning* will ſerve: and when

when a *Stroke* of thy Hand will be enough, and as much as I can undergo, do not bring thy *Wheel* over me. O the *Wheel* that I find coming on my Soul, in the Apprehenſion and Fear of ſuch a Miſery, as, unleſs thou bringeſt me ſome Help that is extraordinary, is like to be endleſs and reſtleſs to me, without Eaſe, and without Remedy.

I muſt come to *Thee* therefore now, O Lord, to uſe *Thee*, not ſo much as my Phyſician, (for I have no

no Trust in any Means for my Relief) but to beg of *Thee* the Hand of a Chyrurgeon; that is to put forth an Act of the Divine Will, that may convey away this Evil from me by such an immediate Omnipotent Skill, as none can concur in the doing with *Thee.*

If *Thou* wilt make me a way to escape, which according to thy gracious Word, I do humbly expect from *Thee*, Either *Thou* must *take me from my Misery*, by preparing my Soul for

for Death, and receiving it into thy Hands as ſoon as I am ready; or *Take this Miſery from me*, which *Thou* may'ſt do, in removing it by ſome ſuch wonderful Operation of Thine, as I can't tell how it ſhould be, or by ſome ſuch exceeding Support of thy Grace, as were as great a Miracle to me; or elſe the Deſperateneſs of the Miſery muſt prove only to lie in my Fancy, and the caſe be otherwiſe than I fear it to be, and then I ſhall indeed eſcape eaſily, and

bless Thee, that Thou wilt not exercise me with such a *Temptation*, unless thou hadst given me *more Grace*, or *another Disposition*.

O Lord *Jesus*, when *Thou* wert in the Flesh, there was none came, or were brought to Thee under any malady, but Thou wert ready to lay thy hands upon them, and heal them. Thou hast the same Heart now in Heaven, as when Thou wert upon the Earth, and there is no Diminution of thy Virtue. Thou hast said moreover,

and

and promiſed, that whatſoever we ask in thy Name believing, we ſhall have it. Look down with compaſſion upon a poor Creature, who here comes to Thee; and hath ſo much need thou knoweſt of coming, in regard to his Infirmity; yea, his many Infirmities, of Soul and Body. Look upon me with a *Saviour*'s Heart, and help me, O Lord *Chriſt*; Hear, & Do, and Defer not, for thy Names ſake. O Thou, that never refuſed'ſt any that came to Thee,

and *Healedſt all, that had need of healing.*

Father, if it be poſſible, let this Evil paſs from me. Father, with Thee I know all things are poſſible.

I do not pray thus to Thee, to ſpare thy Hand, that I ſhould ſpare my ſin. Thou haſt told me, that *by this ſhall the iniquity of* Jacob *be purged, and this is all the fruit, to take away his ſin*: But I pray Thee, both take away my iniquity, and take off thine hand. That I may prepare a room for

for receiving thy Help, by the riddance of my ſin. If Thou wilt forgive me, and help me, how much ſhall it prevail upon me? If Thou takeſt thy Hand off, how ſhall I Amend? I have *put off my Coat, how ſhall I put it on again?* How ſhall I commit the ſins which Thou haſt forgiven? How ſhall I do ſo, any more?

Accept, I beſeech Thee, the free-will Offerings of my Mouth, being tendred (I hope) according to the

unfeigned purpoſes of my Soul. And, O that I may live, when I am in Health (if Thou giveſt it me) according to the beſt Promiſes that ever I made when I was Sick, and as I ſhall wiſh I had lived, when I come to die.

Help me to this End, to ſet and maintain a Chriſtian Watch over my Heart, my Tongue, and my Actions; that herein I may exerciſe my ſelf always to avoid Offence, both towards Thee, and towards Man.

That

That I may be temperate and chaſte in regard to the Duty I owe my Self; ſincere and devout in regard to my Duty I owe to Thee; and juſt and charitable in regard to my Duty I owe my Neighbour.

O let the Ingemination of this Requeſt be in no wiſe unacceptable to my Lord! That thy Grace, which bringeth ſalvation to all Men, may ſo appear unto me, as that, being eſtabliſhed and rooted in Faith, and in the Fear and Knowledg of

Thee, and thy Son whom *Thou* hast sent, (in a *vital* experimental Knowledge, a *filial* Fear, and a true *saving* living Faith, firm, stedfast, that will hold out to the death, and at death) it may teach me, that denying ungodliness, and worldly lusts, I should live soberly, righteously, and godly in this present World.

Hear me, O Lord, for this is the whole Duty of Man.

Hear me, O Lord, for Christ's Sake, in whose Name

Name therefore I will conclude. *Our Father which art in Heaven, Hallowed be thy Name, Thy Kingdom come, Thy Will be done on Earth as it is in Heaven, Give us this day our daily Bread, And forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us, And lead us not into Temptation, But deliver us from all Evil. For Thine is the Kingdom, the Power, and the Glory, for ever and ever.* Amen.

At

At Noon.

I.

AT Evening, and Morning, and at Noon will I pray and cry aloud, and he ſhall hear me.

Thou haſt taught me, O Lord, that Supplications, Prayers, and Interceſſions be made for all Men: and ſeeing thou requireſt of me not only to pray for my

my ſelf, but that my Prayers ſhould be extenſive as my Charity: I beſeech *Thee* ſhew thy Mercy, and let thy Way be made known, unto all Mankind.

Preſerve thy Church in Truth, Unity, and Peace, againſt preſent Storms, and future Danger. In the thing the Enemies of it deal proudly, ſhew thy Self to be above them.

Bleſs the *King* in the Prolongation of his Life, and Proſperity of his Government; O let a day of thy Grace

Grace pass over his Royal Heart, that seeing the Evil of Sin, and the Beauty of a Holy Life, he may decline Iniquity, and choose the Way everlasting.

Be merciful to Him and us, in supervising His Counsellors, Judges, Justices, and inferiour Officers; that they be Men of Principles, fearing God, and hating *Injustice*; a Terror to evil Doers, and a Praise to them that do well; that so we (thro' their means) may lead a peaceable and quiet Life under

der him, in all godliness and honesty.

Be gracious to those, who Ministers about Holy Things; make them faithful Stewards of thy Mysteries; painful Labourers in thy Harvest. O send them out in such a Spirit, that they may be able to turn the Hearts of the Fathers to the Children, and the Disobedient to the Wisdom of the Just! Let them be cloathed with Righteousness, and let the People rejoyce in thy Salvation.

And

II.

AND now let thy Bleſſing deſcend on thy Servant's Family, with all the Families that call on thy Name under Heaven. Pity the Miſerable, watch over the Succeſsful; Support the Weak, confirm them that ſtand; Be a Guide to the Young, a Staff to the Aged, and a Stay to the Widow and Fatherleſs. Deliver the Oppreſſed, ſuccor the Tempted; Raiſe up the Sick, and relieve

relieve the Needy; Speak peace to the troubled in Conſcience, and be Thou a Friend, O God, at a dead Lift unto every one that comes to Thee under any plague or diſtreſs, when they have no Hope or Help beſides *Thee*, in the world.

For *Thou* art a Strength to the Poor; a Strength to the Needy in his Diſtreſs; a Refuge from the Storm; a Shadow from the Heat, when the Blaſt of the terrible ones is as a ſtorm againſt the Wall. And they that know

know thy Name, will put their truſt in *Thee*; for thou, Lord, haſt not forſaken them that ſeek *Thee*. *I* had fainted, unleſs *I* had believed the Goodneſs of the Lord, in the Land of the Living. O tarry the Lord's Leiſure, and be of good Courage, and he will ſtrengthen thy Heart, and put thou thy truſt in Him.

Bleſs thy * Hand-maid, whom Thou haſt made One with thy Servant. Fill her with thy Spi-

* *The* Woman *here muſt ſay* Servant; *and for* Her, Him *and* His.

E rit,

rit, and ſhed abroad thy Love in her Heart, that her Retirements with Thee may be ſweet, her Prayers conſtant, her Faith ſtrong, her Hope lively, and her Charity exceeding my Offences.

O let thy Hand be upon her for Good, Day and Night! Remove her Temptations, comfort her in all Sorrows, and adorn Thou her Soul with a quiet and meek Spirit, which is an Ornament of great price in thy Sight, and an Inſtrument

ment of greateſt Uſe to felicitate the Conjugal State. O heal Thou her real Grievances, and imaginary Evils!

Bleſs my Children, and make them thy Children, by implanting in them thy Image, and giving them thy Grace. Let Religion, and thy Service be their Choice and Delight, but not a Burden, and a Task. Let none of thy Commandments be grievous to them, for Thou art an exceeding gracious Lord: But let them always

think, that the pleaſing the *God* of their Father, and their Mother, is the very beſt thing they can do, in this Earth.

As for their Temporal Concerns, the *greateſt* whereof is the Diſpoſe of them into the World, Father, I commit that Care into thy Hands. O let them be thy Sons, if ever there be any, that ſhall have my Daughters!

Bleſs thou my Servants, in putting thy fear in their Minds, that they may do their

their Duty unto me, *Not out of Eye-Service; but in Singleneſs of Heart, as unto the Lord:* That ſo Thou may'ſt be with them, and whatſoever is under their Hand may proſper.

And now bleſs me alſo, O Lord, whom Thou haſt made to be Head over the reſt; that through thy Grace I may ſo go *out* and *in* before them of my Houſhold, that we all of us together may keep the Way of the Lord, like that of *Abraham*'s; and Thou may'ſt bring on

Us, as upon Him, the Bleſſing promiſed.

Remember yet all my Friends, who pray for us, and wiſh our Good; eſpecially my near Relations. Return their Kindneſs, O Lord, they have for me with thy Favour, and the ſupply of all their Wants, both in their Temporal and Spiritual Concernments.

III.

AND now I have *Taken upon me, who am but*

but Duſt, to ſpeak unto the Lord, for all thoſe who are fit to be remembred in my Prayers, let me, I beſeech thee, yet continue at the Throne of thy Grace, in the Behalf of the Nation, which does comprehend all theſe particular Perſons, with others. *Ah ſinful People, laden with Iniquity!*

Be favourable, O Lord, be favourable, and let not the Multitude and Hainouſneſs of our Sins bring down upon us that Vengeance, which we have deſerved:

But spare us, O *God*, spare thy People, and give not thy Heritage to Confusion.

Be merciful to us, in forgiving our Abominations.

Be merciful to us more especially, in *Forgiving* and *Healing* our *Divisions*; and, if it be possible, in *Preventing* the *Mischief* of them.

Rebuke Thou this overflowing Sea, and send us an Ebb of those Opinions, Affections, and Practises, that make our *Spirits* so *Hot*, and our *Charity* so *Cold* one to another. Re-

Rebuke, O *God*, the Feaver of that *Religion*, which makes Men act ſo; as if they could not be *Chriſtians*, unleſs they *Crucifie* their Brethren.

O that *England* may reform, and prevent thy further impending Judgments! O that *England* may repent, and take Warning!

O that *England* may not need another *War*, another *Plague*, another *Fire*, to make us know our ſelves! O that, to reconcile *Proteſtants*, we may not need more Flames

in

in *Smithfield!* O that, to bring *England* to Repentance, we may not need to have this Place turn'd again into Aſhes!

Let thy Bleſſing be on the *City*, to counſel them ſafely, and proſper them in their *Trading*. Preſerve them, O Lord, amidſt their Temptations to ſo many Sins; eſpecially of Lying and Deceit; unto which, by reaſon of *That*, they are ſo very ſubject, and for which my Heart does pity them. O keep it ever therefore in their

thoughts,

thoughts, what a hard Bargain they are like to make, who for the *Gaining* this *World*, do adventure the *Loſing* of their *Souls!*

Let thy Favour ſhine alſo on the *Countrey*, in all Places through the Land. Continue to us our many Year's Quietneſs and Plenty.

Let the *Paſtures* be cloathed with *Flocks*, and the *Valleys* with *Corn*. Let the *Ground* bring forth its *Increaſe*, and the *Clouds* drop *Fatneſs*.

Let

Let the *Earth rejoyce*, and let the *Heavens smile* upon us; that our *Fields*, and our *Houses*, our *Dough*, and our *Basket*, may be *Blessed*.

O crown Thou thus our Year with thy Goodness, by sending us *Fruitful Weather!* And *One Thing* more, which is so much desired, a *Seasonable Parliament*.

Grant This, if it be thy blessed Will, in thy due time, for *Jesus Christ*'s sake: And if Thou shalt, at thy due Pleasure, send us *One*, Forget not then, O *God*,

God, to be with Them, that they may be *Healers*, and that in their *Houſe*, there may be *Bread* and *Cloathing* to be ſo.

I have waited for thy Salvation, O Lord.

Even ſo be it. *Amen.*

At

At Night.

I.

HEar me, O Lord, for thy loving Kindneſs is good: Turn unto me, according to thy great and manifold Mercy; and hide not thy Self from me, when I ſeek Thee.

I am now come again to Thee this *Evening*, to wait on Thee, before I go to my Reſt, in the way of thy

thy Blessing, and to pay the *Tribute* which I owe Thee, as my *Soveraign Lord*, in giving Thee *Thanks* for thy *Benignity*, as well as to continue my *Supplications*.

O most *Holy* and *Gracious God!* As Thou art *Holy*, I am afraid of coming into thy Presence, for Thou art a *God* of *Pure Eyes, and canst not behold Iniquity*: As Thou art *Gracious*, I am encouraged, and come, for Thou art the *Father of Mercy, and God of all Consolation.*

I have

I have confeſſed my Sin this Day, in the Morning, and do Now yet humble my ſelf before Thee. I confeſs my Sins, that they are great: but therefore pardon them. *For thy Names ſake, pardon* Thou *my Sin, O Lord, for it is great.* The greater my Sins have been, the greater muſt thy Goodneſs be in pardoning them. The greater my Sins, the greater muſt my Love be in the Senſe of them pardoned. The more my Sins are, the more ſhall I magnify thy

Bounty. Thou canst forgive, O *God*, my *Thousand Talents*, as easily as an *Hundred Pence*.

I bless thy Name for this, that I have so good a Lord.

☞ I bless Thee for my Creation, that I was made a reasonable Creature, and born in Christendome. That thou hast kept me, fed me, cloathed me, untill now. *I was cast upon Thee from my Mother's Breast.* It is Thou gavest me my Being, and Thou hast given me a Running

ning in thy Houſe hitherto.

I bleſs Thee, that Thou haſt let me have my *Table*, *Stool*, and *Candleſtick*, that is enough for my Neceſſities. I muſt bleſs Thee much more, that Thou haſt, with *Jabez*, eularged my Coaſts; and enabled me to receive Friends, to entertain Strangers, and to keep Servants.

I bleſs Thee more emphatically for my *Negative Mercies*. One Neighbour went out lately, and brake his Legg; Another had but

one Child, and it is dead: when Mine is *Whole*, and Mine is *Alive*. O what a Multitude of ſuch Mercies are there, with which Thou doeſt every day encompaſs me, if my Eyes were opened (with *Eliſha*'s Servant) to ſee them; and if I were not ſo unhappy ſtill, to find a Grave in ſome one thing or other upon my Mind, to bury them! O Lord, relieve me againſt this Infirmity of my Complexion, for Thou ſeeſt it rather to be my *Miſery*, than my *Sin*; which

which I *would*, but *cannot* remedy!

I bleſs Thee for that greateſt of thy Bleſſings, the giving of thy *Son* to the *World*, and thy *Goſpel* to this *Nation*. I bleſs Thee further for that gracious Government, that the World is under for *Life* and *Salvation*, according to that *Goſpel*: and that Thou haſt given to my Soul ſome taſte of it, for it is ſweeter to me, than any Doctrine I know beſides in the Earth.

Theſe all, Lord, are yet *Ge-*

neral Mercies; and I bless *Thee* therefore for my Hopes also in thy *Special Mercy*: which is, Regenerating, Sanctifying, Justifying Grace, and Eternal Glory.

O Lord, Encrease my Faith! I believe, enlarge *Thou* my Evidence, and help my Unbelief.

I bless Thee for my last Entertainment with Thee in thy House, on the *Lord's Day*, and thy Favour all the Week since. For delivering me from the Evil that was near me, and for succeeding

ing my Buſineſs.

It is thy *Preſence* that muſt *Keep* me, thy *Conduct* that muſt *Lead* me. If my *Affairs* be guided with *Diſcretion*, or if they *Obtain*, it is of thy Bleſſing. It is *Thou* muſt give me *Wiſdom* to *Steer* my *Veſſel*; and it is Thou muſt ſend me a *Gale*, to make my *Voyage happy*.

O be Thou my *Pilot*, O Lord, when I am under ſuch Difficulties, as that I can neither draw back to the Port where I ſet out, nor make Another with Safety.

I bless Thee, O Lord, for this, and that partieular Mercy, to Day, Yesterday, this Week, or Year, which thou, O Lord, knowest. It is good to take advantage of the *Freshness* of the *Blessing*, while it is *Alive* upon the Heart, to bless thy Name.

I bless Thee, I acknowledge Thee, I glorify Thee, O Lord *God*, Heavenly King, *God* the Father Almighty. It is meet, right, and my bounden Duty, that I should at all Times, and

in

in all Places, and for all thy Benefits, give Thanks to Thee, O Lord *God*, Holy Father, Everlasting *God*: My Owner, my Benefactor, my Chief End. Therefore, with Angels, and Arch-Angels, and all the Company of Heaven, I worship *Thee*, I magnify *Thee*, I laud thy Holy Name; saying, *Holy, holy, holy, Lord God of Sabbath! Heaven and Earth is full of the Majesty of thy Glory.*

Bless

Bleſs the Lord, O my Soul, and all that is within me, bleſs his Holy Name. Bleſs the Lord, O my Soul, and forget not all his Benefits: Who forgiveth all thine Iniquities, who healeth all thy Diſeaſes, who redeemeth thy Life from Deſtruction, who crowneth thee with loving Kindneſs, and tender Mercies.

O let theſe Providences of thine, which go over me for good, be not only the *Matter* of thy *Praiſe*, but alſo of my *Store:* That I may

may lay up the *Experiences* I have of thy Goodneſs in a time of *Plenty*, to ſuſtain me in a time of *Dearth*, and to ſupport me againſt *Future Difficulties.*

Thou *Smoteſt the Head of* Leviathan *in the Waters, and Thou gaveſt him to thy People for Meat in the Wilderneſs.* That one Deliverance *Thou* gaveſt thy People *Iſrael* from *Pharaoh*, was to be for Suſtentation of their Faith againſt all the Straits they met with in the *Deſart.*

Help

Help me, O Lord, for this End to more Faith, to such a Faith, or so much Faith, as I may *Live* upon it. That though I had nothing but thy *Word*, and thy *Providence* to trust to, I may comfortably live upon them. That though I had not the *Creature*, I may draw and derive all the Good or Benefit that is in it, from *Thy Self*, for *Thou* art *All in All*, and that Good is contained in thy Favour. That I may look on the *Promise*, and set my self to per-

perform the *Condition*, and then expect *Thou* ſhould'ſt make good whatſoever it is that *Thou* haſt promiſed. And conſequently, ſet my ſelf in all my Life, only to find out, and do my Duty, and leave the Iſſue of all things altogether unto *Thee*. That moreover, the things which are not *Seen*, but only *Believed*, Heavenly things, the Spiritual Life, the Life to come, may poſſeſs, take up my Heart, my Thoughts, my Care, making me labour to get them,

and

and rejoyce in them, no leſs than the Worldy Man does to get theſe Temporal things for Suſtentation of his Life, in this World. This were to *Live by Faith!*

O that I could live ſuch a Life! I ſhould not envy any Body a *Life of Senſe*, though it were *Dives*'s Life, if I could but live thus: I ſhould fare more deliciouſly every day, than he did, if I could do ſo.

Let not a greedy *Appetite* for the *Belly*, or any inordinate *Deſire* for the *Fleſh*, or

or *Covetouſneſs* for *Money*, prevail over me: But let my *Delight* be in thy *Favour* to me, and *Communion* with *Thee.*

Let my Meditations of Thee, and Prayers to Thee, and the Tribute of Praiſe and Worſhip that I bring Thee, in the Uſe of thoſe *Ordinances* Thou haſt appointed, whether in *Publick*, in *Private*, or in my *Family*, be as my *Repaſts* daily: But let the *Continual Feaſt*, and great *Epicuriſme* of my Life, be a *Good Conſcience.*

O make

O make Thou me ever careful to keep *This*, and to sit down, and cast up my costs, what it may haply stand me in, or how much more chargeable a thing it may be, than I am aware of, to keep it.

Incline my Heart to thy *Testimonies*, and not after *Riches*, *Honour*, or *Pleasure*: which, whosoever embraces for his *Portion*, shall but grasp an *Armful of Thorns*, that will *Pierce* him through with many Sorrows *in this Life*, and *Burn* him *Hereafter*. Deliver

Deliver me from a vain Mind, and an Heart of unbelief; from the Evil of Fleſh-pleaſing, and Spiritual Sloath; from a Self-wounding, and Unquiet Spirit; from Concupiſcence, and its miſerable Effects.

Give me *Poverty* of Deſires, that *I* may be *Rich*; let them be *Innocent* and *Clean*, that *I* may *Satisfy* them, and not *Sin*: But keep Thou me by thy extraordinary Grace, from pining and languiſhing after other Deſires, which *I*

deny, renounce, and abhor, and ſhall (by thy help) never go about to entertain any more, while *I* breathe.

As Thou knoweſt, O Lord, that *I* was *Shapen in Iniquity, and* that *in Sin did my Mother conceive me*; ſo doſt Thou ſee every Thought that enters my Soul, every Inclination or Appetite that lodges there: O that Thou wouldſt ſhew that *marvailous loving Kindneſs* to thy Servant, as to turn out of my Heart every ſuch Thought, every

ry ſuch Deſire or Inclination, which is unworthy of me, as a *Man* or *Chriſtian*; or unworthy of Thee, who haſt called me to *Glory and Virtue!* O Thou that haſt appointed *Virtue* to be the way unto *Glory*, keep out of the *Imaginations of the Thoughts of my Heart for ever*, every ſuch Object as is vile to me, and *Prepare my Heart to ſeek Thee.*

Arm me with the Armour of *Righteouſneſs*, that *I* may be enabled with a ſtedfaſt and cheerful Spi-

rit, to withſtand the *Aſſaults* of the *Devil*, the *Temptations* of the *Fleſh*, and the *Allurements* of this preſent evil *World*. Save me from theſe Enemies, which are my moſt dangerous Enemies; ſave me from theſe Enemies, and from my own Self; from all *Cheriſhed Vice*, and my *Abhorred Corruption*. Save me, *O Thou that ſaveſt by thy Right Hand, them that put their Truſt in Thee*. For there is no *Health* in *Me*, and no *Deliverance* but from *Thee*. It

It is one thing, O Lord, makes even Death ſeem oftentimes deſireable to me, becauſe (I hope) it will free me from Sin: O let me *Pre-ocupate* that Benefit, by *Meditation* of it, before I come to taſte the *Bitterneſs* thereof *its ſelf.*

Let the Volubility of Human Affairs, the Signs of the Times, the Deceaſe of Acquaintance, Wearing out of Friends, the Cracking of this Tabernacle, with all thoſe Loſſes and Croſſes, which are thy

Chaſtiſements for Sin, be my daily Admonitions to this piece of Neceſſity Wiſdome, *To conſider my latter End*, and *make my Peace with Thee.*

When I have been *Truanting* ſo long, ſo much, ſo often from Thee, it is time for me to think of *Home.*

I cannot, I know, aſcend into Heaven, and look in thy *Book*; nor dare *I* pry into thy *Ark.* *If* thou ſhouldſt give me of the *Hidden Manna*, and the *White-Stone* in any ſuch Manifeſtation

Manifeſtation of thy ſpecial Favour, or Fore-taſts of Heaven, as ſhould aſſure my Eſtate, it were a wonder indeed of thy Mercy, becauſe my Life (I confeſs) is ſuch, as deſerves no ſuch Thing. I ſtand aloofe, and cannot expect it, although there is nothing to hinder what Thou wilt: But if I do truſt in Thee, through *Chriſts* Merits, and that Faith be found; if I do but hope in Thee, and that Hope be grounded on Faith; if I venture my

Soul on Thee, ſo as the *Hope* and *Faith* I have does carry the great Byas of my Heart and Life after Thee, above the Fleſh, and the World, it will be well.

I cannot indeed ſpeak of ſuch an *Intimacy* with Heaven, that whenſoever I do but *Open* to Thee, or whenſoever I *Will*, thou doſt *come in*, and *Sup with me*: Yet may I hold up an *Acquaintance* and *Communion* with Thee, which is even neceſſary to my Service of Thee. For what is *Communion with God?* When

When I look on Thee, as preſent, and make my Addreſſes to Thee in my Duty and Worſhip, as *Actually* by me, ſetting Thee always before me; and *Thou Returneſt* me a *Senſe* of thy *Favour* and *Acceptance*, in a *Complacency* on my Spirit, quieting and refreſhing my Inward Man, and in an *Influence* of thy *Grace* for my *Soul*, and of *Bleſſings* for my *Life*; This is to have *Communion with Thee*. O, if I have *This*, Lord, it will be well.

I cannot ſpeak of *Revelations*,

lations, or being *Rapt* into the *Third Heaven:* If Thou wilt but shew thy Self so far, as to quicken me to a sound Believing of Thee, it sufficeth me.

Though I have not those *Spiritual Suavities*, as some have, my Condition yet may be *safe*. Though Thou doest not *Ravish* me with thy *Joy*, Thou may'st *Stay* me, with thy *Love*. Though Thou kissest not me with the *Kisses* of thy *Mouth*, thou may'st *Support* me with thy *Hand*.

If

If my Sin be repented of, If the great Buſineſs of my Soul between Thee and Me be agreed, it is well, let me dye when I will. O let my Life be precious in thy Sight, and put not my *Candle* out, till this *Work* is done.

Help me, I beſeech Thee, to get my Intereſt in *Chriſt* more Cleer, my *Faith* more Strong, my *Expectations* more Steady. Let my Heart be *Willing*, and my Account *Ready*, that when my Lord *Knocks*, it may not *Daunt* me;

me; but his Voice *Cheere* me, as being found attending Faithfully that Call, with my Oyl in my Lamp, and my Loines girt; so that when He, who is the Bridegroom of my Soul comes, I may enter with Him into his Joy.

II.

IN the mean time, be Thou with me, O *Lord*, I pray Thee, all the remainder of my appointed Time, wherein I am to wait

wait for this great Change, to *Keep up my Faith*, and *Comfort me in my Duty.*

Thy Spirit is the *Sanctifier, and the Comforter* of thy People: Uphold Thou me with thy *Grace*, in a *World of Sin*; ſupport me with thy *Conſolation* in a *Vale of Miſery.*

Thou ſeeſt what Objections and Temptations my Soul is ſubject to; and what ſtead ſome vigorous Corroboration of my Faith would ſtand me in.

Alas, that my Soul ſhould

ſhould be ſuch, as is indeed *Scarcely Pious*, and yet *Superſtitiouſly Scrupulous.*

Help me from henceforward to put out of my Mind all *nice* troubleſome heſitation about *little* Things, and to attend upon Thee for Eſtabliſhment in regard to the *Main* ſtrokes of thy Government over Man, for Good in the way of *Religion.*

The Perſon that is faint through Hunger, and hath nothing to eat, hath not more need of Refection for his

his Body, than my Soul hath of ſome Suſtentation from Thee. O let not my Faith ſtarve for want of it!

For the *Lord's* ſake, for *Jeſus Chriſts* ſake, give me ſomething for the Suſtenance of my Faith, that I periſh not!

Thou knoweſt, O Lord God, that I muſt have it from Thee, and that I cannot have it otherwiſe; and therefore do I come thus to thy Door, to ask it, and beg ſo hard for it.

O that it might pleaſe thee

thee by ſome Inſtances of thy Providence, Either in a Work on the Spirit of others, over-ruling the perverſe Diſpoſition of ſuch a Perſon (or Perſons) to a Compliance in ſuch a matter unto his (or their) Duty, and thy Glory (that I may as it were ſee the Hearts of men in thy Hand, and turned by thee as the Rivers of Waters, whereſoever thou wilt); Or in a Work upon my own Soul eradicating thence ſuch an *Inclination* (or corrupt *Affection*)

ction) whereof I can but reſiſt the *Outward Act*, (that I may truſt to Thee for ever after for this, that if I *Do* what I *Can*, thou wilt help me as to what I *Cannot*); Or in a Return (or Anſwer) of ſome Prayer (or Prayers) made to Thee, for ſome ſuch thing, as there is no Hopes it ſhould ever be done, or obtained, by any means, in the World otherwiſe, but by thy Power and Hand only; Or in any Way elſe, as it ſhall pleaſe Thee, (or rather, in all theſe Ways

together, at ſome Time or other, made good to me) to convince me to the Bone, that Thou *Art*, that Thou *Ruleſt*, that Thou *Heareſt*: And that would be ſuch *Food* for my *Faith* in this Life's *Wilderneſs*, as I ſhould have cauſe to bleſs Thee, no leſs than the *Iſraelites* for their *Bread* from Heaven.

O that I might by the Footſteps of ſome ſuch dealings of Thine with *Man*, be able to trace my *God* out; and ſeeing a *Divine Marſhal* appearing indeed in

in our *Human Concernments*, I might as it were put my *Finger* into the *Prints* thereof, and *Thruſt my Hand into its Side*, and *anſwer and ſay, My Lord and my God.*

Let not the Wrath of my Lord burn againſt thy Servant for ſuch a cloſe *Requeſt* as this, (who ask all with Submiſſion to the Divine *Will* and *Wiſdom*) and I know Thou wilt not be offended with me for the *Other* that I ask with it, That thy Service may be *Comfortable* to me, if I be

Faithful in it: For thy *Service* is perfect *Freedom*, and thy *Work* it ſelf is *Wages*.

Thou requireſt thy Servants, O Lord, to be *Cheerful Givers*, and conſequently *Cheerful Workers*. O help me, while I am about thy Buſineſs, to do it for the time to come more *Cheerfully*. That I may find my Work ſuch, as to be a *Delight* to me; That I may do my Work, and *Sing* in the doing it.

Comfort Thou the Soul of thy Servant, for unto

unto Thee do I lift up my Soul.

I do obſerve, Lord, how my Thoughts many times work me trouble, by recollecting to my ſelf, what I *Might have done*; and if I *Had done ſo*, then Things would have been *Otherwiſe*: But keep Thou this certain and undeniable Truth for ever fixed in my inmoſt Belief, that nothing in the World comes to paſs, *without* thy *Knowledge*, or *againſt* thy *Will*; and let it be a preſent Satisfaction

ſtill to me, that this is *Thy Will*, which *is Done*.

O let me feel that inward, ſecret, powerful, and gracious Touch of thine upon my Heart, which will enable me to ſay with thy Son, *Even ſo Father, for ſo it ſeemeth good in thy Sight.*

Thy *Providence*, I know, is ſerved by Man's *Improvidence*, and thy *Wiſdome* by our *Miſcarriages*: O do away the *Stain* of my *Sin*, and ſuch *Trouble* as ſoon as it is *Dry*, ſhall *Rub out*.

W ean

Wean me, O Lord, by all my Disappointments, from the World; and make me more *Indifferent* to Outward Things. That I may not be *Anxious* in *Getting* or *Laying-up* an *Estate*; and not *Narrow*, or *Excessive* in the *Using it*. Give me neither *Scarcity*, nor *Abundance*, but an *Allowance convenient for me*; that I may not *Repine* through *Want*, nor *Kick* with *Plenty*.

That I may be able to commit into thy Hands,

whatsoever I *Desire* most to *Get*, or to *Keep*, and what I *Fear* most to *Loose*: Accounting that, what I *Have*, is not my *Own*, but *Lent*; and what thou *Takest*, is not *Lost*, but *Restored*.

Let not *Adversity* therefore *Deject* me, nor *Prosperity Exalt* me; but let me be able to keep my Mind *Even*, so as to be *One* and the *Same Person*, in a *Diversity of* Condition.

That the *Good Things* Thou givest me, be not *Neglected* by me, nor *Sought* by

by me, *Above* Thee that giveſt them. If I do not bleſs Thee for them, and be careful of my Stewardſhip, and be more humble, minding my Account, and uſe them to thy Glory, How juſtly may'ſt Thou be offended with me, and deprive me of them? O let me not ever place them above Thee in my *Heart*, or make them Miniſters of Pride, Idleneſs and Luxury in my *Life*. Thou canſt do no leſs, than take them from me, if I come to this paſs, either

to live so, as if I knew not what to do with them, or to set my Heart upon them: For thou art a Wise *Governour*, and Jealous *God*, that canst never endure to make *Wantons* of thy *Children*, or *Idols* of thy *Blessings*.

When a *Few* things will serve, keep me from being Sollicitous for *Many*: but make me seek first the Kingdome of Heaven, and its Righteousness, and then to trust Thee for the *Adding* other things to it. That

I

I may always prefer the *One Thing neceſſary*, avoiding Cumber; and may not for any *ſuch Thing* as is *Temporary*, leave that *Part*, which *ſhall never be taken from me.*

O help me to *Chooſe* the *Better Part*, and *Habituate* my *Choice.*

That I may then, both like the *Faithful Steward*, imploy the *Talents* of my whole Life, (which are *Thy Goods*, though *My Talents*) to the uſe of my Lord; and by the ſame Means, with the *Wiſe Steward*,

Steward, make my self *Friends*, of these outward Advantages, that when they *Fail me*, Thou may'st receive me to thy *Everlasting Habitation.*

I know, indeed, Thou hast forbidden me to *Love the World*, and I have reason not to love it: For if my Heart be not set upon these Things, they are *Unsavoury Things*; they are but as the White of an Egg to me: If my Heart be set upon them, they are *Dangerous Things*, and will draw

draw my Heart from Thee. Either this World then is an *Insipid World*, or a *Dangerous World:* O grant that I may therefore *Beware of it*, and yet make this *Advantage of it.*

That I may learn that holy and profitable *Art*, to *Use* the *World*, and *Improve* it, and not *Love the World:* That I may not forget to make to my self a *Friend*, when I take heed to make a *God*, of *Mammon.*

Help me to be contented always with what I have,

have, that the Handful of Meal in the Barrel, and little Oyl in the Cruiſe (if I have no more) may ſerve the turn: And whether my Dole of thy Gifts, ſuch as Parts, Learning, Repute, as well as Maintainance, be more or leſs, (ſo long as it is Thou that impartest them) keep it from troubling me, I beſeech Thee: But in this one thing thou wilt pardon me O Lord, if I be not content; give me a greater meaſure of Thy Grace.

O

O put me not off with *Temporal* things, when if Thou giveſt me not *Eternal*, I am undone: But if thou wilt by way of Addition give me, together with thy Love, all things that are in the World beſides, they come but to this; *Eaſe*, *Honeſty*, and the *Sun*.

Bleſſed be *God* for my Share of theſe: But though neither Food or Raiment, Health or Strength, Mony, or Friends ſhould be wanting to me for *Proviſion*

in

in my way, let not *Any* of these things, or *All* these things be my *Portion.* Let my Treasure, my Inheritance, my Portion be laid up in thy Hands, for the Life to come.

And seeing where a Man's *Treasure* is, there will his *Heart* be also, and there would his Walk be; make me to seek the things *Above*, that I may be a *Citizen of Heaven.*

Teach me for this purpose to attend always my *Earthly Affairs* with a *Heavenly*

venly Mind, and with *Spiritual Improvement.* That my Converſation may be in Heaven, whatſoever I have to do; and my Buſineſs be, to live unto *God.* Let that Life be *Pure* in my Intention, unmixed with my own Ends, that it may be alſo my *Rejoycing.* O let this be my Rejoycing, even the Teſtimony of my Conſcience, that in all *Simplicity, and Godly Sincerity, I have my Converſation in this World.*

III.

I Am sensible, what a hard Lesson *Christian Self-denyal* is, and how Self will be creeping in, and hath crept (the *Lord* be merciful to me!) into my most Self-denying Actions, and bereft me of this Joy. It is just with Thee, that so far as I have *Gratified* the *Flesh*, together with *Denying* it, Thou shouldst *Abate* of my *Comfort*, in regard to this *Testimony*: But yet do I appeal to

to Thee, in the main, as to my *Sincerity*. Search me, O *Lord*, and try me, if there be the *Prevalency* of any ſuch Iniquity in me; and *Accept* me, or *Pardon* me, for *Chriſts* ſake, through his *Righteouſneſs* and *Sacrifice*, as I have need.

For though there be ſome things in my Life, which muſt ſtand in Judgment, if I be juſtified; yet do I fly to this Refuge, deſiring to be found in him; not having my own Righteouſneſs, which is of the *Law*, but

that which is through the *Faith* of *Chriſt*; the Righteouſneſs which is of *God* by Faith.

I know that Thou haſt appointed ſuch a One to be my *Judge*, who is a merciful High-Prieſt, *Touched with the feeling of our Infirmities*. *I* know that the Law, whereby we ſhall be judged, is a *Law of Grace*; for by the *Law of Works* can no Fleſh *living be Juſtified*. The Law of *Nature* is indeed, and muſt continue a *Rule of Life*, or Meaſure of my Duty;

ty; but it is the Law of *Grace* (bleſſed be the *Lord* for it!) that is, and ſhall be, the *Rule of Judgment*. *I* know by this Law, Thou requireſt *I* ſhould be Righteous, and this Evangelical Righteouſneſs *Thou* acceptеſt as Perfection; for when all that is *Ill done*, and all that is *Undone*, is forgiven me, and *not Imputed*; that which *I* have *Done*, let it be never ſo little, muſt (according to this *Law*) be *Perfect*. *I* know for all that, that the Holineſs of the moſt Holy Man living,

could never be accepted unto Salvation, but for the Merits of thy *Son*; and when it is not for the value of the Works done, but upon the Account of *Christs* Merits, that any Man is accepted; whether my Works are more or less, it is all one in regard to such an Acceptation. Let me give my Body to be burnt, or let me give but a Cup of cold Water in *Christ*'s Name, if *Thou* seest Integrity in it, and *Christ*'s Merits be imputed, the *One* will be accepted

ted as well as the *Other*, As to the *Kind* of the *Reward*, (that is, *Bleſſedneſs*) though not as to the *Degrees* of it. Let me have wrought but *One Hour*, or let me have wrought *Twelve*, my Penny ſtill is of *Grace*, and for *Chriſt's ſake*. I know farther, that He whom *Thou* haſt made my *Judge*, is alſo, and will be my *Advocate*; and if there be any thing to be accepted (as if there be any thing I have done, that can be produced for an Evidence of my Sincerity, it

will be accepted) he will plead it for me, and be sure not to forget it. Besides all this, O Lord my *God*, I am perswaded of so fair a Tryal before Thee, in that Day of the Declaration of thy Righteous Judgment, (the like whereof was never in this Earth) that Thou who art so Gracious, and infinitely Wise, as Thou art, wilt consider every one of us, with Grains of Allowance proportionable to our several Tempers, Conditions, and Temptations; so that, that

that ſhall be found Sincerity in *One*, that is not ſo in *Another*: And ſeeing it is according to *Grace* (a *Law of Grace*) that we are to be *Judged*, who can tell what ſhall be the Extent of that *Grace*? Who ſhall ſet Bounds to thy *Infinite* and *Free* Grace? I will therefore leave my Soul, O Lord, with Thee. *I will ſeek unto* God, *and unto* God *will I commit my Cauſe.*

I will through thy Aſſiſtance, take heed for *Hereafter*, that I do not *Wickedly*

ly Depart from Thee; and that *I Walk* ſo before Men, as that I may not be *Aſhamed* to *Live*; and *I* will not be *Afraid* to *Dye*, becauſe *I* go to a *good God*.

When *I* examine my ſelf by Marks, *I* ſee no end. Here are Marks, and Marks upon them, and Marks upon thoſe upon them: Some of them (*I* hope) *I* have found in me, and ſome *I* cannot find; and how it ſtands between Thee and my Soul, Thou knoweſt, *I* do not know; *I* cannot be ſure.

ſure. This *I* know, that *I* am under a gracious Paternal Government; and *I* have learnt, that thy *Righteouſneſs* it ſelf toward *Faln Man*, is *Grace*. *This I* ſtick to, *This* is my very Life. *Though I were righteous, yet would I not anſwer Thee; but I would make Supplication to my Judge.*

And now Lord, while *I* Pray to Thee, let me alſo learn *Inſtruction*. There are two Concluſions *I* muſt come to: The *One* is, That it is Thou, and Thou alone who

who knoweſt the Heart, that canſt be Judge of Man's Integrity; it is *Thou Alone*, both in Oppoſition to *Another*, and to *My Self*. The *Other* is, That in this grand Caſe then of *Doubt* or *Fear*, whether *I* be ſincere or no: It is *This*, is the only true *Middle Way*, the gracious Soul can take for its Support, To make its Appeal unto Thee, and commit its Cauſe to the *Lord*.

The *Lord* is my Portion, ſaith my Soul; therefore will

will *I* hope in him. It is good, that a Man ſhould both *Hope*, and quietly *Wait* for the Salvation of the *Lord.*

There are two Extreams *I* ſee: A bold over-heated Confidence of a Man's Eſtate, inſtead of making his *Calling and Election ſure*, as he ought; and an over-fearful Deſpondency of ones Self, that is apt to chill the very Heart-blood of Faith, Hope, and an Active Life. On one Hand, *Though I know*

know nothing by my ſelf, I am not thereby Juſtified: On the other hand, *If our Heart condemn us,* God *is greater than our Heart, and knoweth all things.* It is true, that we know *Some Things* by our ſelves, O Lord; but it is Thou that canſt lay *All Things* together: And this is thy Word alſo, *If we would judge our ſelves, we ſhould not be judged.*

On *One* hand, O Lord my God, if with the *Phariſee* I *Juſtifie* my ſelf, Thou mayſt

mayſt *Condemn* me: If on the *Other*, I *Condemn* my ſelf with the *Publican*, Thou mayſt *Acquit* me. And what then remains for me to do, in this Caſe? Behold, O Lord, I am at thy Bar, and I *Commit my Cauſe unto my Judge*. Thy Bar is a Bar, or Throne of *Grace*: I caſt my ſelf on thy Grace, and the Lord ſend me a good Deliverance, at the *Great Day*.

To Thee, O Father, Son, and Holy Spirit, be Glory, and

and the Glory of my Salvation, for ever and ever. *Amen.*

Psalterii hujus, sive Precum Libelli,
A Johanne Humfredo *exarati*

FINIS.